

T H E
COUNTRY BARD:

O R, T H E

*L 11630.c.9
2*

Modern Courtiers.

A

P O E M.

Inscrib'd to the PRINCE.

C A N T O the First.

*Qui quid sit pulchrum, quid dulce, quid utile, quid non,
Plenius ac melius Chrysippo & Crantore dicit.*

Hor.

*Ut Imperium avertant, Libertatem præferunt, cum perverterunt,
Ipsam aggrediuntur.*

Tacit.

L O N D O N:

Printed for the AUTHOR. MDCCXXXIX.

Price One Shilling.

COUNTRY BARD:

Modern Counters.

P O E M.

Inscribed to the PRINCE.

CANTO I.



Printed for the Author.

TO HIS

ROYAL HIGHNESS

THE

Prince of WALES.

TO HIS

ROYAL HIGHNESS

THE

Prince of Wales

T O

Sir J O H N M O R G A N,

Of *Kinnerſly* in the County of *Hereford*, Bart.

TIS not to publiſh your Worth, but my Gratitude, not to do any Honour to you, but to myſelf, that I have taken this Liberty of dedicating the following POEM to you, nor yet to make uſe of your Name to recommend or vindicate it, ſince I know very well you wou'd have done it more willingly and earneſtly if your Name had not been fixed to it, but to let the World know that I am very happy in being obliged to you. It is a Province I have condemned in Sycophants, and therefore I ſhall not compliment you on your Worth in private or publick Life; I only ſay I know you in both, and am very glad I do: Your cheerful and benign Eaſineſs of Temper and Sincerity in the former, recommended you to your Conſtituents, and their Choice and your Conduct in the latter to the whole Kingdom. I am with great Truth and juſt Acknowledgements,

Sir, Your very much obliged, and obedient Servant,

The AUTHOR.

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SINCE MONARCHS by (a) Prerogative are wise,
 How daring the Presumption to (b) advise!
 How idly wild our *Compliments* to pay!
 They have the *highest* made them every Day.
 Censure (c) *exalted Natures* can't endure,
 Censure is Satyr, and too rough a Cure.
 To compliment, advise, or censure them,
 Hence seems an awkward and imprudent Scheme.
 Nor is it less a Misdemeanor held,
 Rashly to say *the Knight hath not excell'd*.
 Since it prevails in Spite of Common Sense,
 Whoever (d) hits the *Courtier* wounds the Prince.
 A Prince——not much in Politicks refin'd,
 When to a *Courtier's little Arts* resign'd:
 When grown the *Property* of *Sycophants*,
 That know no Candour, and abound in Wants.

Laymen

(a) For it is a Maxim in Law, a King can do no Wrong; which must, if the Arguments of Priests have any Weight, derive itself from the superlative Wisdom, inherent in, or by invisible Operation, co-accessive with the Crown. Or else, and which seems most reasonable, because the King is not, and his Ministry is only accountable for wrong Measures. When a King shapes his Conduct to his Maxim, his Subjects partake of his Happiness, and Flatterers tell Truth.

(b) *Eutus* and *Eudus*, *Perseus's* Treasurers, advis'd him to avoid the Inconveniences of a Fault he had committed. *Perseus*, enrag'd at their Presumption, stabb'd them to Death. Tho' *Glytus*, a very great Favourite before, had prevented *Roscace* from killing *Alexander*, by slaying the Assailant; yet *Alexander* forgot the Obligation, and killed *Glytus* for presuming to advise him to what he should have done with Freedom and honest Earnestness. Thus Men in Power explain Advice into Censure. Tho' *Alexander* is represented to have said, "Nothing was more royal than for a Man calmly to hear himself ill spoken of, at the Time he is doing a good Action," and is describ'd to be as pleasant a Prince as ever was born. But *Seneca de Ira*. lib. 13. c. 23. represents *Philip* his Father in a different Light: *Si quæ alia in Philippo virtus, fuit et contumeliarum patientia, ingens instrumentum ad tutelam regni*. *Philip*, advis'd to dismiss an honest Man that had reproach'd

him, told his Courtiers, "Let us take Care we have given him no Reason to do so." *Mæcenæ* had and took the Liberty of speaking freely to *Augustus*, (who on a Trial inclining to be cruel, and *Mæcenæ* unable to approach him for the Crowd) threw a Note in Writing to him with these Words, *Surge tandem carnifex*; and it had its Effect: The Emperor adjourned the Court, and *Mæcenæ* continued the Favourite. *Agrippa* advis'd *Augustus* when Master of the Empire, to restore the Commonwealth to its antient Liberty; tho' *Augustus* did not pursue it, yet he always continued in high Favour. If *Xerxes* had been directed by *Damaratus* the Spartan's Advice (which was a propheticall Description of what happen'd afterwards) he wou'd not have been beat at the Streights of *Thermopyla*;—but the Flatterer prevail'd, and *Xerxes* was discomfited.

(c) To exalt in Chymistry is to refine and increase the Strength of any Thing; what it is in Polity, is left to those in Power to determine.

(d) It has been insinuated that there is such a Coalition of Interest between the Prince and the Minister, that makes a sort of political Sympathy. The Analogy they bear to the political, is compar'd to the Head and Limbs of a human Body; but that won't universally hold: Suppose a Limb be lopp'd off a human Body, the Sympathy continues, tho' it's impossible to replace the Limb: But if a Minister is us'd so, the Prince won't afterwards be much affected.

2

Laymen and Priests at (e) C——t all sympathize,
 Their Incense (f) Flattery, Truth their Sacrifice.
 The haughtiest (g) P——te, and the proudest (g) P——r,
 Obsequious cringe with low Obeisance here.
 In Soul all Sneer, in Countenance all Smile.
 Their Hearts are Traitors, and their Service Guile.

fectured with the Pain, and another may succeed equally wise, and more so, and may fill up the Gap in the State-Machinery, and Things move on in due Course.

(e) Seneca, de Benef. lib. 6. c. 24. says this of a Court: Scito tamen venire te in locum hominibus plenum, amicis vacuum.

(f) Tho' it is said, that a Desire of absolute Dominion is ingrafted in Mankind by Nature, supported by the general Custom of Nations, yet nothing contributes to it so effectually, as the Pleasure Men take in Flatterers, that insinuate themselves into the good Graces of the weak and vain Part of Mankind, who are infinitely a Majority. And we must all own, every Man has an innate Principle of Self-Love, which is greatly imposed on by Flattery; and we have a secret Pleasure in and Approbation for those that declare in our Favour, because they are of the same Opinion with ourselves. Demosthenes, that famous Orator and Philosopher (for Philosophy was not only a contributing Requisite, but an Essential in the forming an Orator in the Opinion of that Age) tho' Proof against all the vast Bribes of Philip, was weakly open to Flattery. Cicero, l. 5. Tuscul. n. 103. says, *Leviculus sane noster Demosthenes, qui illo susurro delectari se dicebat aquam ferentis muerula, ut mos in Grecia est, insusurrantisque alteri: Hic est ille Demosthenes. Quid hoc levius? at quantus orator! Sed apud alios loqui videlicet didicerat, non multum ipse secum.* Sic habendum est, nullam in amicitia pestem esse majorem, quam adulationem. Tull. de Amicitia, p. 91. — *Sola quippe haec nequicquam vigilantibus satellibus imperium deprædatur; regumque nobilissimam partem, animam nimirum, aggreditur.* Synes. de regno, Rollin Belles, 3 Vol. p. 346. Flatterers are said, *Claudentes principem senem & agentes ante omnia nequid sciet.* lb. 348. Alexander, intoxicated with the Flattery of his Courtiers, fully'd his former Grandeur, and by idly endeavouring to be more than Man, became less so infinitely than he might have been. Pompey, flatter'd into an Opinion by the Officers of the two Legions he had lent Caesar for the Conquest of Gaul, that he had a better Interest among Caesar's

Veterans, than Caesar himself, relaxed from his Preparations to oppose Caesar; and which, if continued, would, in all Probability, have defeated Caesar's whole Scheme. Brutus, inexorable, would grant no Favour to a Flatterer. 2. Curtius calls it *pernitiosa Adulatio, perpetuum malum, regum quorum opes sepius assentatio quam hostis evertit.* How poignant and just are the Words of Phocion to Antipater, who had ask'd him to do an unlawful Act, "Thou canst not have Phocion a Friend and a Flatterer." What a Change the Flattery of Aristodemus wrought in Antigonus and Demetrius? from the Equitable and Humane, into the Merciless and Cruel. Philip began Life with vast Reputation; but afterwards his Treatment of Cities and Countries with Pride and Haughtiness, Cruelty and Injustice, and plunging into all Excesses, was the Effect of Flattery; whose subtle Poison generally corrupts the best of Princes, and destroys at length all the great Hopes conceived of them. 'Twas Flattery made Antigonus and Ptolemy accept divine Honours. Even Rome, then fill'd with Men of the most shining Qualifications, accepted the Title of Deity from Alabanda, a rascally City of Asia. Thus bewitched to a false Notion of Fame, we, as Sir Walt. Raleigh observes, plough up the Air, and sow in the Wind. He calls the Flatterer the basest Slave. But to conclude all with a most remarkably scandalous Instance of Flattery in a Priest of our Country: A Protestant Bishop of the last Century, who flatter'd his King into an Opinion that he had a publick and private Conscience; and so prevailed on the good King to do the weakest Act of his Reign. If the Flattery and false Colours of Courtiers could suppress the Remonstrances of Conscience, it would be a pretty temporary Expedient; but Conscience is a constant Charge, Sentence, and Punishment, when Men offer Violence to the sacred Ties of Nature, or the Rights of Mankind.

(g) They are brightly display'd in that prophetic Energy of *Isaiah*, "Rebellious, and Companions of Thieves; every one loveth Gifts, and followeth after Rewards: They judge not the Fatherless; neither doth the Cause of the Widow come unto them." *Isaiah* ii. 23.

To

To Royal Passions this high (b) Millain raise,
 And wou'd establish *Bride by Villain* Praise:
 Approve false Steps to *compliment* the *C—*,
 And by K—gs Errors sanctify their own
 These, these, off *royal Confidence* scourge,
 The Sunshine of their (i) Monarch's *Reign* obscure
 Such *pious Pomp*, such infamous Abuse;
 'Twere just to *lash*, it were cruel to excuse.
 Such low Chicane, such wicked Artifice
 Who spares, pays *wretched Compliments* to Vice
 Since publick Measures give you some Concern;
 Nor yet too proud to hear, too wise to learn;
 To a free Audience, Sire, the Bard admit;
 Unpolish'd tho' his Lines, tho' plain his Wit.
 A COUNTRY BARD with Countenance support,
 Who breaths a freer (k) *Bards at Court*;
 Without a Masque he shews himself to You;
 And Fraud and Candour in their Native Hue:
 He thinks the Humble great, the Haughty mean,
 And a weak Court a melancholy Scene:
 He much contemns the *fawning crasty Tool*,
 And flies th' (m) *imbroider'd Pimp*, and *Titled Fool*,
 In Attitude our modern Schemes he draws,
 And whence their real Origin and Cause.

(b) St. *Austin de Civit. Dei*, observes, *Virtutem non veram esse, quando gloriae servit humanae*. And *Livy* says, *Nil in speciem fallacius est quam pravæ religio, ubi Deorum numen prætenditur sceleribus*.

(i) *Sejanus* debauch'd the good Nature of the Emperor into the Rancour of the Tyrant; the Favourite made use of the Confidence of his Master, to the Ruin of his Fellow Subjects.

(k) Court-Bards are confin'd to Panegyrick; the Laureat has an annual Stipend for celebrating the heroic Qualities of Majesty on the Birth Day and New-year's Day. These Odes were formerly sung

all the Kingdom over; whereby the Royal Virtues were communicated to the People: But that good Policy seems to be at an End, or interrupted by the Modern Taste in Musick, too elegant for Carrols, and the inconceivably high Rapsodies of the Lauret.

(m) *Wife* was the Roman Law that established the several Habits to distinguish the several Orders of Men among them. Whereas in *Britain* a Pimp or Parasite is as richly dress'd on ordinary Occasions as a Man of the First Quality on a Birth Day. In *Cádiz* the Bayds are distinguish'd by red or yellow Veils.

He Paints, what **happiest** Monarchs rarely say,
 Truth at full Length in pure Simplicity.
 He tells you what a Prince should always hear,
 Tho' harsh, instructive to the Royal Ear,
 Whence Dangers Kings may fear, where Blessings find,
 How reign despotick Sov' reigns over (the) Mind:
 And whence the Subjects Rights may best be known,
 How in their Welfare Kings insure their own.
 Here are the Virtuous, Wise, and Wicked keen,
 A great Contrasted in plain Distinction seen.

When Heav'n permits, if Heav'n has so decreed,
 That you our high and mighty King succeed,
 Should *Marall*, that distinguish'd *Exquisite*,
 Be once confirm'd a(n) reigning Favourite.
 He shall proclaim your (o) (Worth) and (o) Pow'r confess'd,
 Admir'd and envied, dreaded and caref'd:
 The Monarch: *happy* in despite of Fate,
 The People, in his *Wisdom* fortunate:
 He a *gay open Countenance* shall wear
 In intermitting *Qualms of Hope and Fear*:
 In courtly Arts of Smile and Sneer correct,
 Shall speak and act, yea think as you direct.

(n) *Apelles*, Favourite of *Philip*, (to instance one among
 Thousands) rul'd despotically, and took on him as if
 he had had the King's Heart in his Hands, and there-
 by grew into such Credit, that the King's Officers in
Macedon and *Thessaly* directed and received all their
 Dispatches to and from him in all Affairs. And the
 Greeks in their flattering Decrees magnified the Vir-
 tues of *Apelles*, making slight Mention of the King
 for Form sake only. The first and happiest Judge-
 ment in a King is to distinguish Merit, and to im-
 ploy it in a constant Subserviency to his Honour and
 Authority, and consistently with his being Master
 and Arbitrator of the Affairs of his Kingdom; for he
 never should trust a Favourite with a Power of being

formidable. Jealousy contributes largely to the Pre-
 servation of the Regal Authority.

(o) Insinuations and Compliments made to Kings
 on the Formidableness of their Power, or on their
 high Worth, are of ill Consequence.

*nihil est quod cedere de se
 Non possit, cum laudatur Diis aqua potestas.* Juv.

Dionisus was fonder of being admired as a Poet than
 as a General, after his Verses had been exploded with
 great Contempt at the Olympick Games. And *Mar-
 shal Bernorck* was much more pleas'd with the Com-
 pliments of being a Politician, than a General, tho'
 the Cabinet was not his Province by any Means.

Hot are Debates? Too hot to reconcile?
He'll give up *darling* (p) *Schemes* in *humble Stile*, 70
But preferr'd his *Point* by Two to One,
Shall *blazen Blunders* in the *haughty Tone*.
(q) *Present Expedients* shew his *quicker Sense*,
Too *volatile* for lazy *Consequence*.
A *Queint Adept* in all *Domestick Scenes*, 75
A *perfect Masterpiece* in *Ways and Means*.
Foreign Affairs, a too *unweildy Load*,
He shares with the (r) *Twin-Minister* abroad,
He durst, *bold Man*, to *consummate the whole*,
Legitimize the *Mistress of his Soul*. 80
And, what *Macheath* to (s) *Lucy's Wish*, *denied*,
Pronounce his *luscious Lais* an *honest Bride*.
If 'twas humane, what *Cynick* would *upbraid*?
The (t) *wisest* are by *Delilabs* *betray'd*.
Subtler than *Delilah* his *Fille de Joy* 85
Knew where his (u) *Strength*, and where his *Weakness* lay,
His *Strength* is purely the *Effect of Power*,
(x) *Strip him*, he'll be like other *Men*, no more.

(2) *Male humanis ingeniis natura consulti, quod plerumq; non futura sed transacta perpendimus.* Q. Curt. l. 8. c. 2.

(c) She having exacted from *Macbrath* a Promise of Marriage, in a happy Extasy cried out; "Oh, how I long to be made an honest Woman!" But *Macbrath* made this Promise to procure his Escape: Though it was *Johnny Gay's* Fault; he might have made a Wedding, and his Hero a Man of Honour, and a President worthy of future Imitation.

(t) *M. Cata* the Cenfor, married a Second Wife in his old Age, and a Harlot too, neither equal to his Dignity, nor agreeable to his Years; and drew on him the Suspicion of Lechery, nor without Cause. He can't be excus'd for being past Age, to bring his son, then married, a Stepmother, but a Clerk's

Girl, who wrote for him as a Hireling. Tho' *Cato's* Pretence for it was to have another Son. If so, why had he not married out of an honest House? but the real Reason was, she was easiest to be had. *Plut. in the Comparison of Aristides and Cato.*—*Syphilis*, *Ratotomy* *Philopator's* Premier, was govern'd by, yet did not marry his Harlot. 'Twas said of *Sylla*; Poverty could not moderate his Lusts when young, nor Age when that came on him.

(u) Sampson when shav'd was on the ordinary Footing with other Men, as to Strength: But as his Hairs grew again, his Strength return'd. A lively Image this of Power, which still gains fresh Strength with its Growth.

Man-

Mankind, in lower Spheres acknowledg'd fly
 Are giddy like their Height, (y) *adunc'd* we higher give
 Rais'd from th' obscure, grow wanton in Command,
 And publish their *work* *Rolls* thro' the Land
 From the Creation to this Day we find
 In (z) Love all K— and M— are *blind*.
 Ye State-Empiricks, celebrate his *Famil*
 Who from such Fuel rais'd so pure a Flame,
 Patriots, forbear insulting Ridicule
 The highest and the lowest play the Fool
 How vain all Opposition, (a) *fix'd* be *stand*
 Sustain'd by (b) Southern Priests and (b) Northern Bands
 Let M—b—rs mutiny, he shrewd applies
 His glitt'ring (c) *Reasons*, and all Murmur dies
 He makes *Addressees* in a (d) Golden Show'r,
 (e) Gold his chief Engine, Politicks and Pow'r
 To fix the K— his Friend be shew'd his *Skill*,
 Since he had us'd the (f) P—ce extremely ill
 Passion by what Finesse could he disarm?
 The C—l Left augmented was the Charm.

(y) P. *Emilius*, after his Victory over *Persus*, told the young *Romans*, *Is demum vir est, cujus animus nec prospera statu suo afferet, nec adversa infringet.* Liv. Non istorum, quos divitiæ bonæque in altiore vestigio possunt, magnus est. Quare ergo magnus videtur? *Abdalonimus* asked by *Alexander* how he bore Poverty, said, *Utinam eodem animo regnum pati possim.* Q. Curt. l. 4. m. 1.

*Iure perhorror
 Late conspicuum tollere verticem.*

Hor. l. 3. Od. 16.

(z) *Thargelia's* Endowments of Mind and Person, tho' a Harlot, was so powerful and engaging, *Xerxes* made use of them with Success, to gain over the *Grecian Cities*. The King of *Thessaly* married her, her Knowledge and Eloquence had such Charms. Those might in some Measure mitigate, but can't justify his Crime. — Instances are so frequent of

K—gs being the Creatures of their Mistresses, to enumerate would be tedious: let one suffice, *Agathoclea*, Concubine to *Ptolomy Philopator* (so call'd by *Antisthenis* for hating his Father) *Agathoclea's* her Brother, and *Enanthe* her Mother, disposed of all Posts in the Army, and Places in the State.

(a) *Tuta scelera esse possunt, secuta non possunt.* Seneca Epist. 79.

(b) E—b—p—, S—ch—d— and C—na.

(c) *Orbis terrarum rationes.* Senec.

(d) *Tutum iter & patens, Conversum in prælium Dux.*

Hor. lib. 3. Od. 16.

(e) *Marum in medio sine satellitibus, Et peremptum amat sacra, potentiusq; iunctu fulmineo.*

(f) *Scilicet*, the Story of Drums and Trumpets.

Meanest

Meanest of all our Failings, (g) Avarice
 Each Virtue blasts, a Foil to ev'ry Vice. 110
 No Evil has so dire an Influence,
 It seizes and debauches ev'ry Sense:
 It quickly poisons the whole Mass of Blood,
 A Prohibition to all (h) publick Good:
 Estranges Sires, checks all Pursuit of Fame, 115
 Basks in Court-Priests, and prostitutes the Dame:
 Berogues the Lawyer, and beknives the Cit,
 Supports the Minister, and starves the Wit.
 Hearts it corrupts, and raises votive Hands,
 In Posts it tempts, in Bribery commands. 120
 Frightful in Youth, in Age predominant,
 From all its Millions can't supply one Want.
 From this fell Source, from this malignant Cause,
 Frauds gain Admission, Guilt procures Applause.

(g) *Crescit indulgens sibi dirus hydrops,
 Nec sitim pellit, nisi causa morbi
 Deserit venis, & aquosus albo.*

Corpore languor. Horat.

Lucinius Encladus, Solicitor of Augustus's Affairs in those Countries on the Danube, procur'd Fourteen, instead of Twelve Months Tribute in one Year: He was accused before Augustus for Rapine and Extortion; yet he escap'd Punishment by laying before Augustus vast Quantities of Gold and Silver, (the Acquisitions of Iniquity) and at the same Time assured the Emperor, he never intended any thing, but—depriving those People of their best Means of Rebellion; a Pretence too often and easily made with Success by Ministers.—Pertinax's Avarice was his Ruin; it even appear'd at his Table. Capitolinus observes, he was a Niggard to a most sordid Degree. The Penuriousness of the Emperor Alexander's Mother *Mammaea*, who always attended him in Camp, rais'd the Tumult that was fatal to him; tho' he was an admirable Prince for his private and publick Virtues, and had reigned nobly and prosperously for Thirteen Years.—Perseus was a better Guar-

dian of his Money than of his Kingdom. *Vertot's Rev. Rom. Rep. 70.*—It's said of *Ptolemy*, King of Cyprus, *Proculdubio hic non possedit divitias, sed a divitiis possessus est, titulo rex insulae, animo pecuniae miserabile mancipium.*

(h) *Poybius*, lib. 17. p. 773. says, "The Transition from Avarice to Perfidy and Treason, is very short.—*Lysander* caution'd the Spartans to beware of Avarice as the Plague and Destruction of the Commonwealth. *Tully* in l. 2. *Offic. n. 77.*—*Nullum vitium tetrius avaritiâ, praesertim in principibus, & Republicam gubernantibus.*—*Perseus's* Avarice was his Ruin, and that of his Family and Kingdom.—It was the only Crime imputed to *Craesus* by the Romans, and was thought so heinous a one as to over-balance all his Vertues.—*Plutarch* gives it as his Opinion that he could not have that Vice alone, but the Height and Greatness of that cover'd all his other Vices.—*Livy* says this of the Roman State, *Nulla respublica in quam tam serae avaritia luxuriaque immigraverint, nec ubi tantus ac tamdiu paupertati ac parsimoniae bonos fuerit.* *Livy*—*Pericles* was judg'd incapable of being corrupted by Bribes, or govern'd by Avarice. *Plut.*

C

Its

[8]

Its Slaves,—— so strong its Prejudices move,
 S—— can countenance, and K—— approve.
 Hence (i) MARALL prurient Desires beguiles,
 MARALL!—— the *Æsculapius* of these Isles.
 Let *Matchiavels* in Treaties shew Address,
 These Realms have felt his Talent to Excess. 130.
 Should (k) P——ts be mercenary grown,
 He shall avow the blessed Scheme his own.
 He wily has ingross'd all Sov'reign Hearts,
 Charming the ruling Passion by his Arts.
 Precaution'd shun, Oh shun the dang'rous Lure! 135.
 They are betray'd, who think themselves secure.
 Guard, guard this ruling Passion of the Mind!
 There he attacks with all his Force, you find.
 Should you love Millions, Millions he'll procure;
 Prerogative inhance, your Lust be Pow'r. 140.
 If in Intrigue you the fair Nymph engage,
 The glorious Marall shall out-pimp a Page.
 In Peace should powder'd Armies be your Gouste:
 He'll get you Troops for every Day's Review.
 (l) Resolv'd to please, untouch'd at the Expence, 145.
 Shall calmly see the fatal Consequence.

(i) *Prima peregrinos obscena pecunia mores
 Intulit, & turpi fregerunt secula luxu
 Divitiæ molles.* Juv. lib. 2.

(k) When the *Ephori* became mercenary, the free State of *Sparta* was sacrificed to the Lust and Ambition of Foreign and Domestick Tyranny. What Happiness is it to us that our Parliaments are independent and free from any corrupt Influence! The Senate of *Rome* is describ'd thus, *Æternitas rerum, & pax gentium & mea cum vestra salus* in columnitate senatus firmatur. Tacit. Hist. lib. 1. c. 84. What *Cicero* says of them is, *Majores nostri, cum regum potestatem non tulissent, ita magistratus annuos creaverunt, ut consilium senatus reipublicæ præponerent sempiternum: diligenter in id consilium ab uni-*

verso populo, aditusque in illum summum ordinem omnium civium industriæ ac virtuti pateret. Senatum reipub. custodem, præsidem, propugnatorem collocaverunt. Hujus ordinis auctoritate uti magistratus, & quasi ministros gravissimi consilii voluerunt: senatum autem ipsum proximorum ordinum splendore confirmari, plebis libertatem & commoda tuari atque augere voluerunt. Orat. pro sext. n. 137.

(l) *Polybius* says, Courtiers have the Art of moulding themselves into all Shapes, and changing their Princes from the Humane and Glorious into the Cruel and Tyrannical, by fomenting their Passions, and suggesting to them, that Grandeur consisted in their being absolute, and their Subjects implicitly obeying them.

Soldiers

Soldiers in War are useful Subjects deem'd,
 And should be then encourag'd, and esteem'd.
 (m) *Armies, kept up in Peace for our Defence,*
 Seem an absurd Burlesque on common Sense. 150
 What Ills can they prevent? what Good produce?
 What is *their Duty?* what *their End* or Use?
 To lounge in Quarters, faunter Time away,
 To rob by Night, or to morode by Day?
Invasions, Plots, Pretenders (State-Device) 155
 Are quite exploded, all *poor Artifice.*
 Out with it then, unmasque the *Covert-Plan,*
 To frighten (n) Opposition, all they can.
 To keep a publick Spirit hush in Awe,
 And thus supply the scanty Pow'r of Law: 160
Indulg'd with (o) Force, pamper'd with wanton Ease,
They may destroy their Country, if they please.
 That we exist, to our kind Stars it's due;
 The *Statesman's (p) Conduct* odd, the *Army's new.*

(m) Sir *Walter Rawleigh* observes, it is not necessary a free Government should keep up a Guard of licentious Cut-Throats, and maintain them in all Villanies, as a *Dionysius* or an *Agathocles* must do. Her own Subjects are of sufficient Force to terrify and keep all Malecontents in Obedience. The Duty of Soldiers is not enforced by their Love to the State: Meer Desire of Gain makes them fight. Nor does Sir *Walter* understand the Distinction between Domestic or National, and Foreign mercenary Troops. That those of our own Growth are no better than the Foreign: They are all Mercenaries. *Plutarch* calls them mercenary Hirelings fighting for Pay; a loose People, unruly in War, that would do what they list. — Wou'd they behave differently in Peace? Their Conduct to *P. Emilius* after the Conquest of *Perseus*, is the justest Description of them. They caballed, and determined to refuse him, by their Suffrages, a Triumph, for no other Reason, but that he wou'd not let them plunder *Perseus's* Treasures. — The Emperor *Alexander's* reforming a corrupted Army was one of the two Causes of his shocking Catastrophe; for his Troops, spirited by *Maximianus*, an old Soldier, rose upon and murder'd him. But it must be said, he was an excellent and good

Prince; and no Wonder a licentious Army did not like him.

(n) In Spight of all their numerous Forces, an extravagant Affectation of Power, and indulging illicit Passions and insatiable Appetites brought 27 of the 40 Roman Emperors (computing from *Augustus* to *Constantine* the Great) to unnatural Deaths. *Tarquin* the proud secured the Army as the firmest Support of his Power; *Vertot's Answer to Stanhope*, Page 27. and yet *Brutus*, animated with a Spirit of Patriotism, expell'd him.

(o) They are become the executive Power of the Laws; their Aid is now thought an essential Support to the Civil Magistrate. Dismal is our Prospect! — when our Laws are executed Sword in Hand by the Refuse of the People; a Rabble train'd up, and disciplin'd in the Arts of Destruction.

(p) *Pompey* returning into Italy from his Conquests in *Asia*, call'd all his Troops together, and in an Oration order'd them to separate every Man to his home, and to apply to their proper Business, but to meet him again at his Triumph. *Cæsar* on his Return out of *Gaul*, kept his Veterans in Pay; his Scheme was to enslave his Country. *Pompey* having disband'd

Troops, in Extremities the last Resort,
 Full ill with all free (q) Governments comport.
 Troops,—Tyrant-Tools by Mignons erst employ'd,
 At length have all Free Governments destroy'd.
 Yet Marall Funds shall raise, his Troops be paid,
 And shock'd your Friends, to make his Foes afraid. 170
 His Foes,—true Britons, claim their Prince's Cares,
 Whose Welfare is connected close with theirs,
 What King can stand, such Subjects once subdu'd?
 What King can shine, while they are in a Cloud
 How bless'd that Monarch reigns, who dares redress 175
 His injur'd People in their (r) Grievances:
 Who soon obtains, great Guardian of their Rights,
 Full Satisfaction, malgre Favourites.
 Whose constant Objects are their Wealth and Ease,
 In War he guards them, and promotes in Peace: 180
 Nor squanders wantonly each kind (s) Supply,
 Nor yet observes a mean (t) Economy.

But

disbanded his Army, as has been observed, was met by the Roman People some Miles out of the City, from a grateful Resentment of his Conduct; they attended him to Rome with a greater Force than he had brought into Italy. Such is the Honour paid a great Man for doing a great Act by a free and great People.

(q) When Pompey was sent by Sylla against Perperna into Sicily, the Mamertines, who dwelt at Messina, despis'd his Tribunal, and insisted on the Privilege of the Romans, a long while establish'd among them. Pompey, regardless of their Claim, tho' founded in Justice, having an Army at his Devotion, told them, "What d'you prattle to us of Law, who have our Swords by our Sides? The great Patriot lost himself here. So dangerous is it to trust the most worthy with such Power, since Caprice Humour or Passion may surprize us in an unguarded Hour. We have no Officer in the Army of equal Credit, Figure, and Esteem, as Pompey was among the Romans. Tho' 'tis admitted that it's due to the Officers, that more frequent Instances of licentious Havock and Invasion on the Subjects and their Properties have not happen'd. Is there hence therefore less Cause of Complaint? No sure. A

contrary Conduct has been and may be the Case. The Hatred a FREE PEOPLE have to an Army, makes Soldiers more attach'd to their Master, on whom such Instruments of Oppression must depend; they are detested by all Men else. Hence Tyranny stands in Need of mercenary Soldiers, who by a mutual Obligation must be attach'd to the Tyrant. A free Government has as many Heroes as Men on any Emergency. *Principes, suis beneficiis tutus, nihil praesidio eget: arma ornamenti causa habet.* Seneca l. i. de Clement. c. 13.

(r) Alexander, pier'd to the Soul at the Complaint of Grievances made by the Carmanians, put his Governors, the Heads, and 600 Soldiers, the Instruments of Exaction and Oppression, to Death: And these were a People he had conquer'd, not his natural born Subjects.

(s) What Seneca says of a Person entrusted with the publick Money is the highest Character: *Tu quidem orbis terrarum rationes administras, tam abstinentius quam alienas, tam diligenter quam tuas, tam religiose quam publicas.*

(t) *Nihil est tam angusti animi, tamque pravi, Quam amare divitias, nihil honestius magnificentiusque*

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Riches

But by best Measures the best Ends pursues,
 The Pow'r of (u) Riches flows from prudent Use.
 Who tempts by Bribes the weak or desp'rate Knave,
 Makes that our Ruin, which was meant to save.
 (x) Brib'ry infects all Orders and Degrees,
 A raging epidemical Disease:
 Perverts all Judgment, all FREE WILL controuls,
 FREE WILL! that Godlike Privilege of Souls: 190
 Palls or eludes all Reason in Debates,
 The Fall of Empires, and the Bane of States;

usque quam pecuniam contemnere si non habeas, si habeas ad beneficentiam liberalitatemque convertere. Cic. 1. 1. Offic. n. 68. Let such reflect on *Magnus inter opes inops*, Hor. 1. 3. Od. 16. And *Extructis in altum divitiis potietur heres*. Hor. 1. 2. Od. 3. Henry VII. heap'd up a monstrous Treasure; to what End? to be squander'd away by his luxurious Successor.

(u) *Hæc ipsa res tot magistratus, tot judices detinet, quæ magistratus & judices facit, pecunia.* Sen. Epist. 115. When Riches are distributed in Relief of the necessitous, or the Encouragement of Merit, it's a beautiful Exercise of Benevolence: But when Avarice prohibits the Use of, or Wickedness or Folly abuses them, they are a Curse. Who possesses Riches rightly is Master of, not a Slave to them. They must like Fire and Water be kept in a constant Subserviency to honest and necessary Purposes. *Attalus* imagin'd he was rich only to do good to others, and that his Money was at a high Interest, when laid out in Acts of Bounty. Riches are in this Light the Force of the State, the Strength of the War, and the Soul of Rewards. *Lycurgus* prohibited the Use of Gold and Silver; and his Reason was drawn from the necessary Stock of Prudence required in the Management and Disposition of them. *Lyfander* in his Conquests had brought vast Riches home; and the *Lacedæmonians* in Council debated whether it should be received: The wisest were for throwing it out of the City with Horror and Execration, as a fatal Plague, and dangerous Allurement to all Mischief; but the Majority order'd it to be detained, and deposited in the publick Treasury to be employ'd in Affairs of State; and that it should be Death for any private Man to have it. *Plut. in Lyfander.*—*Cimon* was poss'd of great Riches only to make Use of them; and used it only

to make himself beloved and honoured. *Ib. in Cim.*

(x) *Fabricius Pyrrhi regis aurum repulit, majusq; regno judicavit regias opes posse contemnere.* Senec. Epist. 129. Bribery never crept into any State it did not at last subvert; a Disease fatal to all political Bodies. *Polopidas* refused the Bribes of *Axtaxerxes*; and the *Athenians* put *Timagoras* to Death for accepting them. The Continency of *P. Æmilius* would not admit him to add one Farthing to his Fortune from the Conquest of *Macedon*. *Timoleon's* accepting a Town-Houle and an Estate in the Country, on the Conquest of *Sicily*, was not dishonourable; but *Plutarch* says it would have been more honourable to have refus'd them. *Cicero* when Governor of *Syria* rejected the Bribes offer'd by Kings and Princes. Publickly to reward good Actions is a most commendable and politick Liberality; but no Actions should be deemed so, but what stood the Test of publick Examination and the strictest Scrutiny. To reward in secret may be noble and generous in a private Person, but is surely the contrary in the publick. For all Actions that tend to the good of the Community should be openly rewarded, that the Authors may be Examples, and the Rewards Encouragements for future Imitators.—*Lord Gage* had 2000*l.* given him for saving 4000*l.* per Annum to the Publick. Mean the Reward for a greater Benefit done the Kingdom, than all the Pr—rs since the Conquest have been able or willing to effect. Bribery is intended, or as a Salve for what has been done against the Agent's Judgment Conviction and Conscience, or as the Wages of Iniquity previously deposited in his Hands for doing a future Act, which without the Bribe he wou'd not have done, from a Knowledge of its being injurious at least, if not fatal, to the Community he is a Member of.

A Monarch's (xx) Weakness, and the Subject's Curse;
 A Pr—'s Scheme to make bad Measures worse.
 Virtue, the best Specifick Antidote,
 Prevents Infection by alarming Thought.
 Infected Men in vain its Force repell,
 Guilt rouses Conscience, and Reflection Hell.
 To fallen Patriots, now no longer nice,
 Vice glares a Virtue, Virtue sinks a Vice.
 This is th' Apostate State the Bribe'd are in:
 These are the Wages of the venal Sin.
 Are Measures wrong? shall Bribery elude
 And blast all Efforts for the publick Good?
 Are Measures lawful? why shou'd Men be bribe'd?
 Justice approves what Reason has prescrib'd.
 Th' Unbias'd see each Scheme in proper Light;
 To them all Fraud is Fraud, and Right is Right.
 Truth is from all Eternity the same,
 (1) Truth Modern Courtiers or suppress or damn.
 (2) Courtiers—how few are able, fewer good!
 Leaches that suck their Country's vital Blood.

(xx) *Philopemenes* (not to be bribe'd by all the Riches in the World) advised the *Spartans* not to bribe Men of Virtue; they would despise them spontaneously.—Are the Offices of a Rogue worth a Bribe?—*Augustus* distributed vast Sums among whole Tribes, to prevent their being bribed.

(y) *Quam miserabilis gens, in qua nemo fuit, qui verum diceret regi, nisi qui non dicebat falsi.* Sen. de Benef. l. 6. c. 32.—*Mexera* writes, that *John I.* of France said, that if Sincerity and Truth were banished the rest of the Earth, they should be found in the Mouth and Heart of a King.—*Antiochus Sidetes* when he lost himself a Hunting, was told by a Cottager of his Errors in publick. The next Day when waited on by his Courtiers, he said, he never had heard Truth told him before he had it from the Cottager.—*Philopemenes's* constant Study was to speak

nothing but Truth; and hence his most inconsiderate Expressions were attended to and believ'd.—*Orestes* says the wise Man when he is teaching Kings how to govern.—*Achilles* said, "The Man that says one Thing, and thinks another, I hate as the Gates of Hell."—*Alexander* was of Opinion, a King shou'd never forfeit his Word to his Subjects, nor shou'd they suspect him of Prevarication. How must he have resented it in his Courtiers?

(z) When *Dionysius* the younger had prevail'd on *Plato* at the Instance of *Dion* to come over to him, the Courtiers were terrified, and foreseeing the Consequence, united against him as their common Enemy. They knew, where Merit was to be the Test, they had no Pretension; Where Services done the State were a Recommendation to the Prince's Favours, they had no Title.

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(a) *Self-Int'rest* they abstractedly pursue,
 The *Idol* they adore, their constant View.
 Fell *Devotees* (b) to *Perquisite* and *Pay*, 215
Leige Slaves to *Fraud*, implicitly obey.
 The publick Welfare is their *first Pretence*,
 Till they grow *Creatures* of some *Consequence*:
 But when establish'd *confident* in *Pow'r*,
 They weakly think they want that *Aid* no more. 220
 (c) *Pirates* who *ravage* by no *Laws* confin'd,
 And ruin the fair *Commerce* of *Mankind*.
 Their *Maxims*——*Property* is all a *Jest*,
 And *Subjects* *most dependent*, when *oppress'd*.
 War is their *Curse*, expensive is the *Toil*, 225
 (d) In *Peace* they better can divide the *Spoil*.
Swift to Revenge, as slow in *Gratitude*,
Bound by no *Favours*, and in (e) *Friendship* *lewd*.
Eternal Dangers after *Men in Pow'r*,
 The setting *fly*, the *rising Sun* adore. 230
 From the least *Check* of *Conscience* *all-secure*,
 (f) *Allegiance* swear this *Day*, the next *abjure*.

In

(a) When *Pelopidas* was told by his *Wife* (on his *Departure* for the *Army*) to take *Care* of *Himself*; "That, said he, shou'd be recommended to young *People*, *Generals* have no *Occasion* for such *Advice*; the *Care* of others shou'd be recommended to them." Such is the *Case* of every great *Man* entrusted with the *Care* of publick *Affairs*. *Self-Preservation*, abstractedly consider'd, argues a *Meanness* of *Soul*; such *Men* should seek no *Happiness* or *Safety* but what the *Subjects* committed to their *Charge* must necessarily enjoy with them in *common*.

(b) *Polybius* when offer'd the *Estate* and *Effects* of *Dieus*, would not accept them, and thought it infamous to enrich himself with the *Spoils* of his *Fellow Citizens*. *Patriæ rem unusquisque non suam augere properabat, pauperque in divite, quam dives in paupere imperio versari malebat.* Val. Max. l. 4. c. 4.

(c) Authors have observed, that the best *Pawn* desperate *Men* can give each other, is to perform

such *Actions* that are equally unpardonable to all: They are linked together by a *Chain* of evil *Measures*, in which they are obliged to support each other; for one *Link* broken, the whole *Junto* or *Confederacy* of *Iniquity* is undone.

(d) Especially since the annual *Supplies* are so high, and frequent. In *War* ten thousand *Incidents* ruffle and discompose the *Face* of *Affairs* from its *Vicissitudes* and *Changes* in *Success*: In *Peace* they meet with nothing but domestick *Opposition*, which by the constant *Accession* of *Recruits* at the *T—y*, they encounter with *Success* and *battle*.

(e) *Alexander* pitched on *Polydamus* to dispatch *Parmenio*; and the *Reason* he had for it was this, — *Polydamus* was a *Courtier*, and *Parmenio's* intimate *Friend*; and indeed he discharged the last *Act* of *Friendship* with a most accomplish'd *Perfidy*, *Polydamus* embracing and kissing *Parmenio*, stabbed him to *Death*.

(f) *Euripides* was in great *Disgrace* with the *Athenians*

In Senate loud, and furious at the Board
 Call out for *Justice when they bear the Sword*.
 The Edge inverted, alter'd is the Case, 235
 They, *prostrate* (g) *Subjects*, sue for Royal Grace.
 With Rigour *fierce*, with Insolence *severe*,
 They storm *despotick Tyrants*, where they dare:
 Yet, chang'd into submissive *humble Things*,
 Are *passively polite*, when (h) kick'd by ——— 240
 The *Indian's* Motive, who the Devil serves,
 Fear scares each Sense, and seizes all *their Nerves*.
 What is yet worse, and much affects us all,
Their Want of Spirit is thought National.
 From Gen'als these Remarks your Bard infers, 245
 And could produce in Proof Particulars.

They act a *Farce in State*, are *meanly great*,
Cunning whose *Glory*, and whose *Truth Deceit*.
 The *modern Courtier's Standard*, hence 'tis prov'd,
Great-Britain is by all the World belov'd: 250
 That *Marall's Conduct*, sanctify'd at home,
 Is *worshipp'd* by the Cardinals at *Rome*.
None at St. J——s's scruple to assure you,
He has a vast *Ascendancy* o'er *Fleury*.

Athenians for the Answer *Hippolitus* made his Mother, then charging him with the inviolable Obligations of an Oath to keep her Secret, viz. "My Tongue, said he, pronounced the Oath, but my Heart gave no Consent to it. This Prevarication was to the *Athenians* an express Contempt of the Religion and Sanctity of an Oath, and tended much to banish Sincerity from Society and all Commerce of Life. *Polybius* says, the *Romans* kept their Oaths inviolably, without any Witness or written Contract. *Lib. 6.* — *Livy* observes of them, that a Word or an Oath had no less Weight and

Authority at *Rome* than the Fear of the Laws and Punishment. *Lib. 1. n. 21.*

(g) It's always found there is a Meanness of Spirit in the Severe; and a Cowardice always lurks in the Cruel and Rigid in punishing.

(h) *Perseus* stabbed his Treasurers *Euctus* and *Eudæus*; *Alexander* his Favourite *Clytus*; the Grand Signior strangles; the Emperor of *Morocco* beheads: These are the antient and moderate Exercise of Cruelty in other Countries. How infinitely milder are the Punishments of our own Island to those!

By

By *Negotiation*, his eternal Work, 255
He rules the *German*, and directs the *Turk*.
The *Orders* he *dispatches* o'er the Main,
Cool th' ambitious *Heroine* of *Spain*.
He sets the *Dutch* in Point of Interest right;
His *Wisdom* thaws the frozen *Muscovite*. 260
Have we not heard *all this* proclaim'd aloud,
Dispers'd in *Gazeteers* to all the Crowd?
'Twould puzzle his *Decypherers* to guess,
Wherein his *Instances* have had Success.
We make all Friends our Foes, no Foe our Friend; 265
What State will on the Timorous depend?
In *Treaties* we officious interpose,
And a most shocking Ignorance disclose.
Our *Overtures* in Ridicule are known,
And *Marall* deem'd a most *pacifick Drone*. 270
In Days of Yore, if History be right,
When (i) chows'd in Negotiation, we could fight.
All (k) martial Spirit has our Isle deserted.
We've *Fleets* and *Armies*,— how are they exerted?
A coward Diffidence usurps Command, 275
And spreads a shiv'ring Tremour o'er the Land.
Enervated by (kk) Peace, we shun the Foe,
Nor dare resent the oft repeated Blow.

(i) One wou'd imagine we had observed one of the three Laws call'd the *Rhetæ* given by *Lycurgus* to the *Lacedemonians* in our Conduct of late, *viz.* not to make War often on the same Enemy, least they should make them too good Soldiers. In *Sparta* who fled from the Enemy, were excluded all Offices; 'twas a Disgrace to marry them; who met them buffeted them, and they were obliged to bear it; their Habits were patched with different Colours, and they were but half shaved. Severe and remarkable Distinctions! But what wou'd the *Spartans* have inflicted on those, who, conscious of the Injuries their Country had received, and their Power of punishing those, that committed them, had sent

out sufficient Forces to obtain Satisfaction, that had not struck one Blow, nor received or insisted on the least Satisfaction, when it was every Moment in their Power to have commanded the fullest?

(k) Like the *Æacidae* represented by *Eunius*, *belli potentes, magis quam sapienti potentes*.

(kk) A long Peace pals the Spirit, disarms the Hands, and blunts the Edge of Valour, and extinguishes all Passion and Emulation for Glory. Activity of Soul grows languid by long Inertion and Ease, and Sloth and Indolence are its infallible Consequences, they enervate the Mind even to Effeminacy.

Of injur'd Rights how long have we complain'd?
 With barb'rous Patience gross Affronts sustain'd? 280
 No Treaties nor Concessions bind Allies;
 In profound Peace they act (l) Hostilities.
 Such Cruelties, such Insolencies shewn,
 To all the settled Rules of War unknown.
 Our (m) MERCHANTS are despoil'd, our SAILORS maim'd, 285
 Their loud Complaints are stifled or disclaim'd.
 They foreign and *domestick* Pirates fly,
 Beggars foretold! fulfill'd the Prophecy!—
 (n) *Fleets* are equipp'd, a *Squadron* fails at length,
 T' expose the *British* Weakness in its *Strength*. 290
 No (o) Satisfaction, nor Reprizals made!—
Britons at Sea precluded a free Trade!—
 Is this not monstrous, I appeal to you?
 Much too severe, yet as severely true.
 Whence is this Want of Spirit, whence the Cause? 295
 A horrid strange Degen'racy it shews.

(l) The *Ipes* and *Tenterides* treated with *Cæsar* for Peace, and at the same Time, against the Law of Arms, 800 of them surprized and cut to Pieces a Body of *Cæsar's* Horse. They after this sent Ambassadors to treat of Peace, but *Cæsar* detained them, and marched his whole Army against them, deeming it a Folly to keep Faith with such traitorous and barbarous Breakers of Leagues.

(m) In *Solon's* Time the Merchants were thought an honorable Body of Men: Because by their Means, besides the Advantages of Commerce, they gain'd an Acquaintance with States, the Love of Foreign Princes, and the Experience of the World. *Plut.* 67.

(n) The *Athenians* established a Fund for the Support of War, and made it Capital to advise a Misapplication of it: Because as nothing but an absolute Necessity should oblige a Nation's entering into a War, the same absolute Necessity makes the Funds, appropriated to that Service, sacred. *Themistocles* proposed burning the *Grecian* Fleet in time of Peace, to augment the *Athenian* Power; but all the People without Hesitation, rejected it, because it was unjust.

How short is this Heathen Honour of our Christian Patience? we forbear to destroy those Ships that are employ'd in robbing and plundering ours, and in harassing, maiming, and imprisoning our Sailors.

(o) *Oliver* made the *French* and *Spaniards* tremble, when any of their Measures had the least Shadow of Invasion on the *British* Rights, one Blessing we enjoy'd in those Days of Usurpation: and yet he was as little belov'd as any one since that Time invested with Power, nor was his Standing Army more numerous or attached than ours is. And it must be said of him, he never fitted out a Fleet that did not fire a Broadside, that did not bring the Enemy to make Satisfaction for the Injury and Expences of fitting out the Fleet. But least I should be thought a Republican, I would also add a more recent Instance in the Reign of *Queen Anne*, who interposed, insisted on, and had Satisfaction for imprisoning only one Subject in *Tuscany*, viz. Dr. *Basil Kennet*. These are proper Remonstrances and Resolutions of Majesty for Injuries done the Subject. Not to do it is a Breach of Trust in the K— since he is the Guardian and Protector of his People.

Pro-

Proceeds it from *Necessity* or *Chance*?
 From *evil Measures*, or from *Ignorance*?
 From a *Defect* of *Nature* or of *Art*?
 From a *wild Head* or a *deceitful Heart*? 300
 Absence of *Courage*, or a *Want* of *Gall*?
 From a malignant *Compound* of them all.
 A (p) strong *Contention* who is most to blame,
 (Without the least *Remorse*, or *Sense* of *Shame*)
 Ambition, Avarice and *Self-Conceit* 305
 Begun the *Fraud*, and propagate the *Cheat*.
 How well we imitate our Neighbour *France*,
 We ape them in their *Follies*, *Dress* and *Dance*.
 Do we like *Fleury* view the various *Jars*,
 And calm in *Peace* recruit the *Waste* of *Wars*: 310
 Prudent in *Spirit*, and in *Council* *Wise*,
 Embrace and seize all *Opportunities*:
 Consistent *Faith* and *Interest* maintain,
 And compell always, when we dare complain?
 His *King's* and *Nation's* *Honour* he defends, 315
 And widely *Trade*, their best *Support*, extends:
 In *Camp* and *Cabinet* new *Conquests* gains,
 And *Provinces* on *Provinces* obtains.
 Where'er he (q) mediates, or his *Troops* he sends,
 He makes them *Subjects*, who before were *Friends*. 320
 From this (r) our *Marall's* *Conduct* differs far,

Bug-

(p) How different were the *Roman* Contentions.
Jurgia, discordias, simulates cum hostibus exercebant,
Cives cum civibus de virtute pugnabant. Sallust.

(q) The Cardinal's Conduct is of a Piece with that
 of the *Romans*, who reduced *Sicily*, *Spain* and *Greece*
 under a Pretence of assisting them against the *Car-*
thaginians and *Macedonians*. *Rome* was vastly jea-

League with the *Saguntines*, whereby those *Remon-*
strances were effectual.

(r) *Polibius*, l. 4. p. 299, 300. charges the *Mes-*
senians with an Error in their Conduct to their con-

Con-

(s) Bugbear'd by *Phantom-Fears* he dreads a War: it proceeds
 Yet boasts our *Calm* in Peace, while old Allies
 Are plung'd in War's extensive Miseries:
 That wisely he this *Blessing* has secur'd,
Delightful Soul! we shall be last devour'd. 325
 After such Millions spent, such Millions slain;
 Such Millions granted still, (all) all in Vain!
 In twice ten Years, he bears no Fruits of Peace;
 Trade flags, nor (t) Debts are paid, nor Taxes cease. 330
 If States by Acquisition weaker grow,
 And Realms new Strength from dire Invasions know:
 If Indolence supine can Sinews brace,
 Or vile Defection be a Sign of Grace:
 We most unfulfill'd Glories have possess'd, 335
 No Land so honour'd, and compleatly bless'd.

War, Peace, Finances, Stratagem, Caprice,
 Patriots at home, and foreign Artifice;

Passion

Constancy, Prudence and Resolution to oppose the one or to support the other. Improvident for the future, and regarding only the present Repose, they observed an exact Neutrality, and complimented themselves on their Wisdom in preserving their Tranquility, when all their Neighbours round about them were involved in the Calamities of War. But soon as the *Macedonians* had subdued the *Arcadians*, and other neighbouring Powers, the *Messenians* were an easy Conquest to the *Macedonians*, and were forced to submit to Bondage or Exile. They should, says *Polybius*, have reflected, that Peace founded in Justice and Honour is of infinite Happiness and Importance, but produces the most shameful and pernicious Consequences, when maintain'd by evil Measures and at the Price of Liberty. The *Athenians* abandoning the *Phoenices*, whom they might have supported, gave *Philip* an easy Conquest of *Greece*. *Aristinus*, chief Magistrate of *Achaia*, tells his Countrymen, on the breaking out of a War between the *Romans* and *Philip*. There is no Medium, they must declare on one Side or t'other for the *Romans* or *Philip*,

that a Neutrality was monstrous. *Liv. lib. 32. n. 25, 26.*

(s) What can be the Meaning of it? is it from our Air? we resemble the *Baotians*, a gross and stupid People; tho' it is to be hoped we have some like *Epaminondas* Exceptions to that Character. Whereas the *French* seem like the *Athenians*, subtle in Judgment and Policy from the Subtilty of the Air. *Inter locorum naturas quantum interfit videmus, — Athenis tenua caelum, ex quo acutiores etiam putantur Attici, crassum Thebis itaq; pingues Thebani.* Cicero de fato, n. 7. Horace was of the same Opinion, viz.

Baotum in Crasso jurares aere natum.

Hor. Ep. 1. l. 2.

—Yet *Pindar* and *Plutarch*, *Pope* and *Bolingbroke*, have nothing of the Air or Soil in them, and prove that Genius is of all Nations.

(t) *Nicocles* discharged the Debts of the State contracted in a long War against the *Persian King*, gradually, without crushing the People by excessive Imposts,

Passion despotick, Prejudice inbred
 Are more than can be manag'd by (u) one Head. 340
 In St. John's Words, WALPOLE, you'll find the Plan;
 Pursue the Scheme, tho' you abhor the Man.
 Who e'er asserts it, Reason shou'd convince,
 Angel or Devil, Peasant or a Prince.
 Truth I'd embrace, nor Virtue wou'd disclaim, 345
 From Br—t-n or Sir William tho' it came.

The *British* Statesman is an easy Part,
 It asks no great Experience, and less Art.
 Our (x) Sailors are our Guards, and Fleets our (y) Wall;
 Give them but Orders, they'll secure us all: 350
 Protect our Commerce, and the Main command,
 And pour their Thunder on the guilty Land:
 Suppress all En'mies, and support Allies:
 Of (z) Pow'r the just and glorious Exercise.
 Let *Britain's* Happiness be thoroughly weigh'd, 355
 Trade has from either Pole our Wealth convey'd.
 We gain'd it by superior Force at Sea,
 And the same Cause, that gave, can make it free.

Imposts, but by retrenching all unnecessary Expences, and managing his Revenues with a wise Economy. *Isocrates in Micol. p. 64.*

(u) *Inbicides*, after a successful Expedition, demanded of the *Athenians* that the Orator *Callistratus*, and *Chabrias* a renowned Captain, should be joined with him in Commission. And *Xenophon* admires his Greatness of Soul in being satisfied with appearing to have Occasion for Counsel and Assistance, and being under no Apprehension of sharing his Victories with others.

(x) The *Athenians* routed *Xerxes's* formidable Army, so infinitely superior in Force and Numbers, by the Advice of *Themistocles*, which was to attack them by Sea; for he rightly observ'd to them, they were hardly able to make head by Land against Equals

in Extent of Territory, yet they could not only defend themselves at Sea against the *Persians*, but also command the neighbouring Powers of *Greece*: *Augustus* kept two powerful Fleets at Sea, to command and defend, to awe and protect their Provinces, to clear the Seas of Pirates, to convoy their Tributes and Imposts on all Occasions, and lastly, to transport necessary Provisions for subsisting the City. Such is the real Benefit and Use of a Marine Power.

(y) There was a Prophecy that the *Athenians* should save themselves by Walls of Wood, which *Themistocles*, without consulting the Oracle, explain'd to be Ships. And surely our Strength and Situation point out the same Opinion.

(z) The *Abii Scythæ* were esteem'd the most equitable among the *Babarians*; they never made War

Our

Our Debts had sunk us, Credit been decry'd,
 But for th' amazing Sums by Trade supply'd, 360
 Our Land had ne'er such annual Millions made,
 Had not its Products been enhanc'd by Trade,
 Observe, and it becomes a finish'd Plan,
 Commerce encourag'd by the Landed-Man,
 In vain our Ships must buske the boist'rous Seas, 365
 In vain our numerous Insurances:
 Our Imports or our Exports made in vain,
 Did not our Home-Consumption Trade maintain.
 Our Gentlemen mechanick Hands imploy,
 Or soon our Manufactures must decay. 370
 By our high Pomp and Luxury are fed
 All Mouths, in every Branch of Commerce bred,
 The Landed-Man and Tradesman must be one,
 Divided they are certainly undone.
 Neither could stand, should either of them fall, 375
 So joint their Welfare, so reciprocal.
 Are not those *Statesmen* and *their Cunning* low,
 To MERCHANTS, *who* the least Contempt wou'd shew.
 The Customs are a bountiful Support,
 And vast Supply for Perquisites at Court. 380
 Are grand Revenues to the Crown thence had?
 The *Minister*, that mars them, must be mad.
 When Merchants are in Truth a † begging Tribe,
 The *Minister* shall want a Fund to bribe.

No more shall *Britain* pristine Glory boast? 385
 Is it all blasted, in Corruption lost?

but to defend themselves. Justice and Poverty were
 their Choice, and from this Opinion they were hap-
 py. *Iustitia gentis ingenuis, non legibus culta, was*

Justin's Remark of them. Lib. 1. c. 12:
 † A modern Ministerial Appellation for Mer-
 chants.

“ Forbid

" Forbid it Heav'n! avert th' impending Ill!
 " Reform our Measures! if it be thy Will.
 " Oh slow to Ire, in Mercy all benign!
 " Who searchest Thought, foreknowest all Design; 390
 " Whose Providence sustains Earth, Sea, and Air,
 " A minute Branch of thy paternal Care;
 " Whose Puissance over all thy Works presides,
 " Whose Bounty gladdens, and whose Wisdom guides :
 " OH THOU ETERNAL CAUSE OF ALL EFFECT! 395
 " Conduct our Councils, and our Ways direct;
 " Dispense thy Favour, and accept our Pray'r;
 " No more let *Briton's* abject Slaves despair.
 " Let Truth and Justice in united Band
 " Revisit and reblest this hapless Land. 400
 " If VIRTUE can divert the Storms of Fate,
 " Let our few PATRIOTS save our sinking State.
 —Our Pay'rs are heard, arm BRITONS, scour the Main,
 A few Broadfides shall humble *haughty Spain*.
 See dawning Hope breaks on us from afar, 405
Too long obscur'd in Peace, declares for War.
 Bright she advances from yon azure Sky,
 Big with Success, and fraught with Victory.
 ‡ Resume your Spirit, BRITONS, arm again,
 Heav'n will support us, if we act like Men. 410
 11: 7: 49

† If we do not, there will be no Need of that Force of Genius, that superior Capacity, and that thorough Insight into the Characters of Men and People, to pry into the Darkness of Futurity, which has been assigned to that admirable Historian *Polybius*, for discovering and pointing out the very Time of the considerable Alteration that was to happen in the *Roman* Republick: I say, there will be no Need of them, since the meanest Capacity must foresee our Ruin.

THE END.

"Torbid it Heav'n! avert the impending ill!

"Reform our Manners! it is thy Will.

"Oh flow to us, in Mercy all benign!

"Who searchest Thought, foreknowest all Design;

"Whose Providence sustains Earth, Sea, and Air;

"A minute Branch of thy paternal Care;

"Whole Praise over all thy Works preside;

"Whole Bounty gladdens, and whole Wisdom guides:

"Oh thou ETERNAL CAUSE OF ALL EFFECT!

"Conduct our Councils, and our Ways direct;

"Dispende thy Favour, and accept our Pray'r;

"No more let Britain's abject Slaves despair.

"Let Truth and Justice in united Band

"Revisit and rebless this hapless Land.

"If Virtue can divert the Storms of Fate,

"Let our few Patriots save our sinking State.

"Our Pay is not heard, arm Britons, from the Main,

A few Broadbills shall humble Britain's State.

See dawning Hope breaks on us from afar,

Too long oppress'd in Peace, declares for War.

Bright the advances from your arms sky

Rise with Success, and fraught with Victory.

Relent no more, Britons, arm again,

Heav'n will support us, if we act like Men.

390

395

400

405

410

for discarding and protesting out the very Time of the
 confederate American then was to happen in the 18th
 new Republic: I say, there will be no need of
 them, hence the meeting of the Congress must have been
 held.

It is not there will be no need of that
 force of arms, that former Congress, and that
 through insight into the Character of Men and
 people, to pay into the Darkness of History, which
 has been alleged to that admirable illustration, that

THE END.